

A Few Thoughts on the Work of the Ohio State Convention.

To my mind one of the most important transactions of the Convention was that of appointing a committee to see what can be done in behalf of Sunday School literature. All our churches ought to consider this matter and make arrangements to print Sunday School literature. Another point should be taken into consideration in connection with this. Instead of talking about starting a new paper we should make some arrangements to support one in a proper manner and engage a man to devote his energies to editing said paper, and relieve the present manager of one man's work; he will then have more work than one man ought to do. Some few, I am glad to know that they are comparatively few, are crying, why isn't the paper better? As for my part I feel to say that I am really surprised that it is kept as good as it is under the circumstances. I am doubtful if there is another brother in the church that could or would do as much as Bro. Garber is doing. He is doing about \$1,500 worth of work a year. I believe it would cost that to hire it done, and for this he realizes an insignificant compensation—not enough to keep soul and spirit together. Who can edit a paper satisfactorily under such circumstances? I suggest that the church raise enough money to pay an editor to edit the paper and attend to the Sunday School literature.

The church, perhaps, could raise enough money to pay an editor by each pastor urging upon his members to take the EVANGELIST. Bro. Beer or McFaden would make a good editor and perhaps could be employed at a reasonable rate. The necessary funds for Sunday School literature might be raised by subscription for that purpose. Our State Conventions ought to consider this matter.

Some are continually crying for more doctrine. I think it would be a good thing to have more doctrine published through the paper. I feel that our church would be benefited by it.

But there is one thing that we need far worse, namely more of the spirit of the Lord Jesus Christ. We want to see more of its fruits: love, joy, long suffering, gentleness, meekness, goodness; and less envy, malice, and prejudice. We may wash feet, eat the supper, take the communion and preach doctrine all our lives and if we have malice, hatred and envy in our hearts, and are continually magnifying our brother's faults and never give him credit for the good he does, we have not the spirit of Christ and if we have not his spirit we are none of his.

We could have just as good a paper as we want if we would not let the sun go down upon our wrath and get down and do some first-class knee work and ask God to help us to forgive our brethren as we would have Christ to forgive us, and then all write articles, spiced with the love and spirit of our blessed Lord—we could soon have one of the best papers in the world. I suggest that all of us make a strenuous and if necessary a desperate effort to keep out of our hearts those things that have been known to enter into swine.

The German Baptist church strenuously opposed creeds for many years. They began to have district meetings, and a BIG meeting, as they called it, every few years. After while they had an annual meeting. At first they advised so and so, next they earnestly advised, and then they said you *should* do so and so, then *shall*, and *must* came along and almost before they were aware of it they had the very thing that they opposed and picked against for many years, namely a creed, and that too one of the largest in the world.

Whenever we say you *must* do so and so, without plain gospel for it, the Apostle Paul, not I, says, let him be accursed.

Last April a year when we held our Convention at St. James, Md., I saw then the tendency that would likely result in a creed. We made every effort to oppose all such resolutions and I am glad to say that there was not a creed breeder passed. I think I can plainly see the creed tendency cropping out at our Ohio State Convention. I believe in systematic work but I don't like these 'shalls' and 'musts' tacked upon resolutions that the gospel is silent upon. We don't need to help Christ to finish his gospel, it has been finished, and we can carry out the design of God by devising systematic plans of work, better than by enforcing decrees. Good things were done at the Convention, some I like very much, especially in regard to church letters, which we have all been too careless about. But I don't like the 'shall' stuck to it; not because it will do us harm in that case but if we have the authority to enforce it in one resolution without gospel right, we can place it upon any number we desire and before we are aware of it we may have a tyrannical creed.

Beware of the first 'shall.' Of course excuses are given for adding these 'shalls,' so have excuses been given for all creeds and even for burning the saints at the stake. I am thoroughly convinced that these 'shalls' and 'musts' in every instance do more harm than good.

As long as the German Baptists advised their members to dress in the order they had but little trouble but as soon as they said *must* they made an expelling machine and the more they expelled the worse it got until of late they have about concluded to give it up.

I conscientiously believe it is wrong to do anything that any church says I *must* do unless they have plain gospel for saying it; even if it would be right to do it under other circumstances. Because, by so doing, we encourage creed-makers and force work. It was the first step that led to the persecution of the saints through the dark ages.

I do not wish to severely criticize the proceedings of the

Pleasant Hill Convention. Its proceedings as a whole were good. As long as we keep from making tyrannical rules and work exclusively to devise plans and means by which we may further spread the perfect gospel of Christ, those conventions will be productive of good; but as soon as we undertake to make a new gospel evil will inevitably follow.

I for one by the help of God expect to stick to my honest convictions of the gospel. Though they may lead me through flood and flames I will endeavor to follow them. I know that if I remain true to my God and Bible I will grow in grace and in the knowledge of the truth and I will finally receive immortality by seeking for it through God's dear Son. Glory to his name.

ISAAC D. BOWMAN.

A WORD TO HOUSEKEEPERS.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home-life. There is no more expensive way of living than to run to your corner grocery for every article as it is needed, and in nothing is this more true than as regards that indispensable factor in the household economy—SOAP. Messrs. J. D. Larkin & Co., Buffalo, N. Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places it within the reach of every one. Thousands of letters have been received by them testifying the delight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a box on thirty days' trial, and, if not satisfactory, remove it.

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AN EXPLANATION.

Dear Readers of the EVANGELIST:—Having this day received a letter from a brother in the Ocoya Church, relative to an article from my pen which appeared in No. 36 of the EVANGELIST, requesting of me an explanation relative to that portion of my article in which Bro. Cober's name was mentioned in relation to his conduct and preaching in the Ocoya Church. I will say in the first place that I have already requested the editor to a correction so that my article would read to the Ocoya members and Bro. Cober as follows:

'Bro. Cober preaches for them and some of the Ocoya members, like some members in all churches, said some things concerning their minister in his absence, but after all I can not blame them much, for I am convinced from what I could learn, that they had lawful reasons so to do, as his conduct as well as his preaching has been such that in justice to himself and the cause needs commenting on; but after all it would be a hard matter for anyone to convince the Ocoya brethren that their pastor is inferior to other churches' pastors, and I say God bless them for it.'

It seems from the letter referred to that Bro. Cober entertains an idea entirely wrong. That the Ocoya brethren should have been guilty of saying a word derogatory to his conduct and preaching was never intimated directly or indirectly, but what they did say in relation to Bro. Cober's conduct and preaching was highly complimentary in character, which fact pleased my very soul and caused me to say in relation to Bro. Cober just what I did say, and for my life I cannot understand (especially after the correction is made) how anyone can place upon it the construction which Bro. Cober has placed upon it, when I said in direct connection that it would be a difficult matter for anyone to convince the Ocoya brethren that their pastor is inferior to other churches' pastors, and God bless them for it. Does that sound as though it carried with it a harmful meaning? As already stated, the Ocoya brethren spoke in the highest terms regarding Bro. Cober's conduct and labors, and those were the same things said in his absence, and I had no idea that a little eulogy would be detrimental, or have anything but a salutary effect on Bro. Cober. I was troubled when I saw the article in print, that the omission referred to rendered it ungrammatical and unfinished, and with this view I asked for a correction to be made, and not because it placed Bro. Cober in a bad light or the Ocoya brethren either. It is true, I expressed myself in a rather peculiar manner (rather of a joking character) but I had not the remotest idea that Bro. Cober or anyone else would gather any other than the true meaning from it, and I can assure all who feel aggrieved concerning the same that my motives were in every sense of the word pure and well-meaning.

The justice to Bro. Cober referred to in the article was simply giving honor to whom honor is due, and he being a young man and having attained to such a degree of proficiency and usefulness in the church by his earnest and untiring zeal, I thought it not of place to make mention of it in connection with his labors for Ocoya brethren, from whom I received in relation to brother Cober's labors, all I have any knowledge of, and as already stated is praiseworthy in the fullest sense. I cannot believe that the editor understood it to convey the idea which Bro. Cober claims it conveys. If he did he ought not to have given it place in so sacred an organ as the EVANGELIST. I wrote it under unfavorable circumstances being compelled on account of business pressure, to write it at intervals. I even closed and mailed it without dating it, which fact occurred to me shortly afterwards, when I immediately wrote to the editor concerning the same, and instructed him to date it, and remembering also that I sealed and mailed it without first reading it over for the purpose of making any corrections that might be necessary.

I also instructed the editor to make such corrections as he deemed necessary, and it seems to me had he understood it to convey the meaning that Bro. Cober extracts from it, he would certainly have excluded that objectionable part.

But such is the pathway of the individual who tries to prove his fidelity to God and



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man. His best motives and purposes are often misconstrued, so that in the eyes of at least the biased minded, it makes him appear extremely ridiculous. I have entertained towards Bro. Cober the kindest of feelings, and do yet, and ask pardon of him if in any way I have injured him, which God knows was not intentional, and if this explanation fails to answer the full purpose of an explanation in relation to this matter, I desire Bro. Cober to say what will satisfy him. I am willing to do anything that is reasonable and non-conflicting with my sacred religious convictions to satisfy an offended brother or sister. Hoping that this will prove satisfactory to all parties concerned. I close with best wishes.

July 2, 1889.

EXPLANATION No. 2.

Since I mailed an explanation to the Evangelist relative to a former article from my pen which appeared in it, I received a copy of Evangelist No. 37, in which Bro. Cober gives us, as he no doubt supposes, a solution of the whole matter. He addresses himself to H. Shomber, and then immediately turns his back to H. Shomber and talks to the people in general. He says he never entered into a newspaper squabble and did not intend to because he despises them. I think if he had said enter into a squabble through a newspaper, it would have been proper. Men who are so ready to criticize themselves jumbled sentences and grammatical errors in other men's productions, ought to show perfection in their own. I wonder if Bro. Cober thought the readers of the Evangelist would fail to recognize the 'jumbledness' of the sentences unless he called their attention to it? Now he comes boldly to the front and asserts that my article is wholly founded on suspicion, simply because he attended a seminary of another denomination. O! what an injustice to me, to judge me thus wrongfully without any proof whatever. Such a thought never entered my mind. I positively sanctioned to Bro. Frantz, the course Bro. Cober was pursuing in that respect, and I frankly acknowledge, that if I intended to make preaching a business, I would do likewise. If Bro. Cober's judgment in this case is not unjust, then I fail to understand what would be considered unjust, and I cannot feel satisfied to pass it by, until he publicly modifies the assertion. He accuses me of 'burlesquing,' 'stopping to pick up gossip,' etc. all without a single fact to sustain him. The whole mess has been and is an admixture of something other than my article contains.

He also provoked at men who pick up gossip and ill-founded 'stuff,' and have it printed in a religious newspaper, and yet it is just what he has done. Why did he not wait until he heard from me on the subject, instead of surrounding, and misconstruing something which he confesses is difficult to understand? So very difficult, and yet so easy. Why look at the worst sides of a question or a man's motive? Why walk over and trample under foot a man's good purpose, in search of an evil purpose? So I will now close, and will say no more through the EVANGELIST concerning this wrangle, as I fail to see the possibility of glorifying God in so doing, and I am sure it is no credit to either of us nor the cause. I only hope such a thing will never occur again. I also received a private letter from Bro. Cober, and its contents I can assure you are anything but pleasant to me. I hope by the time Bro. Cober reads my explanations in the EVANGELIST, as well as two private letters, he will feel satisfied that no injustice was either done him nor intended. May God throw a safeguard around us, so we may ever be guarded in all our acts and words.

H. SHOMBER, M. D.

July 6.

To The Ladies.

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